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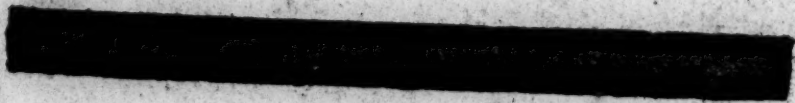


Dr. MANGER's
SERMON

Before the

HOUSE of COMMONS

On the 30th Day of *January*.
MDCCXIX.




Lunæ 1^{mo} Die Feb. 1719.

O*Ordered that the Thanks of this House be given to Dr. Mangey for the Sermon by him preach'd upon Saturday last at St. Margaret's Westminster, January 30, 1719; and that he be desired to print the same; And that Mr. Hungerford, Sir Arthur Kaye, and Sir John Bland, do acquaint him therewith.*

PAUL JODRELL
Cler. Dom. Comm.



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*The Providential Sufferings of
good Men.*

Set forth in a

S E R M O N

Preached before the HONOURABLE

HOUSE of COMMONS

A T

St. *Margaret's Westminster,*

On the 30th Day of *January*, 1719.

Being the

Anniversary of the MARTYRDOM

O F

King *C H A R L E S I.*

By *T H O M A S M A N G E Y*, LL.D.

Rector of St. *Mildred's Breadstreet*, and
Chaplain to the Lord Bishop of *London*.

L O N D O N :

Printed for W and J. INNYS at the *Prince's Arms* at the
West-End of St. *Paul's*. 1720.



ISAIAH lvii. 1.

*The Righteous perisheth and no Man
layeth it to Heart; and merciful
Men are taken away, none consider-
ing that the righteous is taken away
from the Evil to come.*



THE Words of the Text are probably meant of *Hezekiah*, who was taken away sooner than the usual Period of human Life, that he might not see, or by his Presence might no longer suspend the Miseries that were coming upon his Country. The Prophet therefore accounts this unseasonable Death of an excellent Prince to be an Argument of the divine Displeasure, and a Prelude to some approaching Judgment, and reproves the Want of Gratitude and Foresight in the *Jews* in not laying it to Heart.

IT is obvious to observe a great Conformity of Manners, and some too of Fate and ill Treatment between good *Hezekiah* and
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the Royal Martyr, whose unhappy Death we are now met to deplore. Both these Kings appear, in the course of their Administration, to have been zealous for God's Honour, and tender of the spiritual as well as temporal Interests of their Subjects; they exemplified in their Practice those Rules of Righteousness, Mercy and Purity which they impos'd upon others, and subjected their Authority to the Will, and employ'd it for the Service of him *by whom Kings reign.*

Hezekiah is observ'd with greater zeal than any of his Predecessors to have establish'd Uniformity and Order in the Divine Worship, by removing every thing that rival'd or disturb'd it, and by abolishing some schismatical and idolatrous Rites, that had been introduc'd by popular Licence, and continued by Prescription. *He remov'd the high Places, and brake the Images, and cut down the Groves, and brake in pieces the Brazen Serpent that Moses had made; he trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah, neither any before him.* How resembling to this was the Reign of King *Charles I.* in encouraging the Practice of true Religion, and making the Welfare, the Unity, and the decent Splendor of it, the Subject of his daily Cares?

THE Friends to our excellent Church will never forget, nor will her Enemies probably ever dispute or envy him the Praises of it, with what Zeal and Application he enlarg'd and strengthen'd the Borders of her Sanctuary, how strenuously and successfully he defended her Faith, encourag'd her Worship, and enforc'd her Discipline, both against the disorders of the Licentious, and the wildness of Sectaries.

THO' there be some conformity between the Character and religious Administration of these two Kings, yet there is not so exact a resemblance in their Fate. *Hezekiah* was indeed call'd away too soon, both in respect of his own desires and his Countrey's benefit, and cut off almost in the midst of his days: But this his departure being attended with no other hard circumstance than that of the hastiness of it, fell very short of this day's Tragedy, of that confusion of Right and Order, that solemn Mockery and Burlesque of Justice, whereby the Innocent was condemn'd as a Criminal, and the Sovereign as a Subject.

BUT let us farther compare the Behaviour of each People upon the loss of their King. The *Jews*, as we may learn from the Text, laid not this to heart: They not bearing the check and reproach of his superiour Virtue, or probably in complaisance to his Successor *Manasseh*, who was of a very different Character,

rafter, were fo far from mourning, as to rejoice upon the Occafion. This likewise in fome fort may be our Cafe, in refpect of fome few deluded Perfons, who ftill traduce the Memory, and insult the venerable Afhes of this injur'd King: But this Auguft Affembly, before whom I have now the Honour to fpeak, and the Act of Parliament that hath eftablifh'd this Day for a lafting and mournful Anniverfary, are a fufficient Proof that thefe are not the Sentiments of the generality. The design of our Legislature was unqueftionably to remove the reproach of Men, and the difpleafure of the Almighty, to retrieve the National Honour by doing juftice to the King's Memory, and to preserve the National Security, by averting the Judgments which would be due to fo great a Wickednefs, if it were either forgot or defended.

As this fad Occafion offers to our thoughts the ftrange difpenfations of Providence, it fhall be my Bufinefs in the following Difcourfe to clear up that Part of them which relates rather to the Sufferings of good Men, than to the Prosperity of the Wicked; I would chufe rather to fpeak to your Pity, than to your Indignation, nor would I mention the Rage and Infatuation of the Persecutors, were it not to fet off the Perfeverance and Patience of the Martyr.

IN purfuing the Subject of the Text, I fhall take leave to purfue this Method.

- I. I WOULD enquire in what Sense the Righteous may be said to perish.
- II. I WOULD offer some Reasons, why this is permitted by Providence.
- III. SHEW what is to be more especially laid to Heart, in the sad and sinful Occasion of this Day's Meeting.

I. IN what Sense the Righteous may be said to perish.

THE holy Scriptures follow the common Modes of Speech, in saying that *the righteous perisheth*, whereas they only mean by this Expression, that such a one hath often the same, sometimes a greater Share of Temporal Adversity, than others not so Righteous as himself. It is an Observation, almost as old as humane Affairs, that *there is one Event to the Righteous and to the Wicked*; and some have been so unable to account for such a Proceeding, as from thence to reproach the Merit of suffering Innocence, or to censure the Conduct of Providence. The History of good Men is full of the Instances of neglected or oppressed Virtue, so that those who have had the best Title to the Respect of Men and the Favour of God, seem of all others to have had the least share of them.

In the sight of the unwise, that is, of such who are govern'd by outward Appearances,

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a good Man may seem to perish; a less proportion of Affluence, Ease and Power may fall to his share, or he may unexpectedly, and undeservedly be depriv'd of them. Yet the Sentiments of such a one relating to himself, are very different from those of the unthinking World, and he will be the last to pity himself in such a Condition. He is more rich in his Hope, than others more seemingly happy are in their Possession; and even Death it self, the Terror and Punishment of the Wicked, is to him the close of his Conflicts, and the anticipation of his Rewards. Such a one, (and the Behaviour of our martyr'd Sovereign may be the Voucher,) doth without the Envy and Observation of his Oppressors, enjoy in the midst of them, a secret and undisturb'd Calm, and is by such Sentiments enabled to look down upon more thriving Wickedness, with a noble Contempt and Christian Compassion. *He will not remember the Days of Evil, since God so much answers him in the Joy of his Heart.*

THE distress'd Condition of good Men is the less surprizing, because it is frequently the result and consequence of their superior Goodness. The Methods of true Religion are foreign to the Arts of the World, and it often so happens that the most *wise for their latter End*, appear most *foolish in their Generation*. A slender stock of Virtue join'd to some Art, hath been the occasion of great Advancement,

Advancement, whereas a larger share of it sometimes leads to a very different Fate. The different Success of little and great Virtue ariseth from hence, that the one is rough, unfashionable, and uncivil to the vicious Modes of the World, the other can give into them as Occasions serve: The one cannot conceal a troublesome Truth; the other can bend to an useful Error: The one is at all Adventures obedient to God rather than Man; the other goes no farther than good Manners and Decency.

AN unbiass'd Love of Christian Truth, and a Zeal to declare it, are too opposite to the Practice and Inclinations of Mankind to be well receiv'd by them; and that Greatness of Mind that can be rais'd to such a pitch, will meet with many Occasions of being employ'd. The Observation of the wise Man is confirm'd by the Experience of more Instances than one in the late Rebellion. *^a He was made to reprove our Thoughts, he is grievous unto us even to behold; for his Life is not like other Men, his Ways are of another Fashion. Let us examine him with Despiteness and Torture, that we may know his Meekness and prove his Patience.*

BUT it is farther observable, that the Virtues of the Text, *Righteousness* and *Mercy*, are sometimes the very Occasions that the

^a Wisd. ii. 14.

good Man in the Judgment of the World seems to perish, or at least is not so prosperous as his less deserving Neighbours. The upright Man makes his own well-meaning Intention the Rule of judging others, and by this false Judgment is expos'd to the Deceit or Oppression of all about him. He is a Stranger to all the Methods of Fraud and Violence, and is for that reason unfit to deal with a deceitful Friend, or a powerful Enemy. How unequal are the Struggles (and such are his) of Modesty with Confidence of Ingenuity with Craft, and of Plainness with Dissimulation? His tender Conscience disarms him of all worldly Strength and Foresight, and by a sort of Desertion favours the adverse Party. The Man just to his Friends, and merciful to his wicked Enemies, must, without the Interposition of a Miracle, suffer by the little Designs of the one, or by the Ingratitude of the other.

WE need no better Proof of this than the sad Example of this Day. An Excess of Mercy, Credulity and Condescension, (the Consequences of an upright undesigning Mind) lent his unnatural Enemies both the Encouragement and Means to oppose him. If the Martyr had been in these Respects less perfect, he had been more great and prosperous; and those Qualities that were the Ornaments of his private Life, were the Disturbers of his Quiet, and the only Blemishes of his Reign.

If the good King had been, at the beginning of the Wars, as ready to punish as he was to forgive; if he had been tainted with that Ambition and Love of illegal Power with which his Enemies charged him; if he had been as tender of his own Prerogative as he was of the Rights of his Subjects, his Reign had shin'd in our Annals with as many Circumstances of Prosperity, as it doth now of Suffering. Never was the Goodness of a Prince so much misinterpreted and abus'd, the several Concessions he made of his Power in order to quiet the publick Discontents, did but inflame them; they only were accounted Arguments of his Weakness, and laid him open to farther Demands; and he was as much subdued by his own Clemency, Tenderness, and Desire of Peace, as he was by the Arms of his rebellious Subjects in the Field.

II. I NOW come, in the second Place, to offer some probable Reasons why the Righteous are thus suffered to perish. And,

I. THIS is permitted for the Punishment of others.

THE Goodness of a religious Man is not confin'd to a narrow Circle, but the Influence of it is extended to all about him. He enjoys within himself the silent and secret Comforts of his Religion; but others have so great a Share in the outward Effects of it, that his Life may be justly esteem'd a publick Blessing.

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When therefore one of an eminent Character and conspicuous Station is taken away in the midst of his Days, we may conclude that the *World* is not longer *worthy of him*; the Sins of others, not his own, by a secret Judgment of God, have been the Reason of his sudden Departure; that those who are not improv'd and reform'd by his Authority and living Example, may be at length severely punish'd in his Loss. ^a *For the Sins of the People and the Iniquities of the Priests they have shed the Blood of the Just in the midst of Jerusalem.*

It cannot be a Misfortune to a good Man to *rest from his Labours*, to be call'd from Struggles and Conflicts to Peace, and from Enjoyments dearly bought and uncertainly possess'd, to the *fulness of Joys, and the Pleasures at God's right Hand for evermore*. But yet it is sometimes a publick Mercy to retard and reprieve this his Summons of Mortality, to lend him longer to the World, and thereby make him the blessed Instrument of good to many. Thus righteous *Lot* residing in *Sodom*, suspended the divine Judgment upon that wicked Place; and we are told that a few more of the same Character with him would have entirely averted it. So much doth *Mercy prevail over Judgment* in the Dispensations of the Almighty, that he ordi-

^a Lam. iv. 13.

narily for the sake of a few spares many, and the Obedience and Prayers of some good Men who sigh in secret, have more Power to divert the divine Vengeance, than the Sins of a wicked Multitude to bring it down.

THE religious Man is not only the Occasion of stopping God's Judgments, but is sometimes the Instrument of removing their very Causes. His own single Probity shall enable him to stem a Tide of flowing Wickedness, and prevent a Nation from *filling up the measure of their Iniquities*. The Effects of a religious Conduct are more or less visible in proportion to the Station and Eminence of the Persons; but they never fail of being very much so in a good Prince: Every Action of his is of publick Moment and Importance, his Virtues are so many National Securities, and are very serviceable in removing the Causes of divine Judgments, or suspending their Execution. When the Sins of a Nation *are full*, after forfeiting the Favour of Heaven, they cannot long expect to enjoy the Blessing of a good Prince; their Wickedness is at first shewn in the ill-judg'd Contempt of an excellent Sovereign, and is at last effectually punish'd in the want of him.

How truly was this the Case of our unhappy Nation, and how severely, tho' justly, were the Sins of it punish'd in the Death of King *Charles* the First? A Prince, who by his many excellent Qualities seem'd lent by Hea-

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ven for his People's Happiness, and taken away for their Punishment and Correction; a Prince who with other Subjects, or in other Times had every thing to make himself Great and his Reign Glorious; a Prince who during the Sun-shine of his Life was fortunate without Pride or Disdain, magnificent without Excess or Luxury, condescending without Meanness, and religious without either Sourness or Affectation, who had reconcil'd himself with Sovereignty and worldly Splendor, with christian Moderation.

THE loss of so excellent a Prince, would have been a Punishment equal to any less Crime than his Murder; and was sensibly felt afterwards, not only by the Loyalists, but even by many who had a deep Hand in stirring up the Rebellion. It is worthy of remark, and we must admire the justice of Providence in it, that what they falsely fear'd in the best of Princes, they afterwards severely felt in the Usurper; instead of a farther Reformation, which they pretended to establish, they suffer'd all the Wildness and Disorder of Fanatick Rage; for the lessening of one light (tho' probably illegal) Tax, their Properties were for many Years precarious, and for the immoderate desire of more Liberty than they had a just claim to, they were punish'd with the Loss of the whole. And so great was the Change, or so severe the Judgment, that some who out of a levelling Principle, and enmity
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to Regal Name and Authority, had taken up Arms against their lawful Sovereign, became as base and servile Flatterers to the Usurper, as any ever were to a *Persian* Monarch.

2. THE Righteous are suffer'd to perish, to give a greater force to Religion.

THE righteous Man should, and generally doth think himself happy, when he is serving the gracious Ends of Providence, and those Ends are sometimes serv'd by his Oppression and Sufferings. It must strike upon the generality, an awe, and reverence for Religion, to see the Power of it in good Men. They can never suspect their Faith to be vain, or their Profession of it Hypocrisy, when they can readily sacrifice for it their whole Interest in this World. When a Man for the comfort of a good Conscience, can overlook the Joys and Sufferings of the present, when in the midst of Tribulations he can *with patience possess his Soul*, he gives by this Behaviour an unexceptionable Testimony to the Power of his Religion.

It is very certain and observable, that the eminent Examples of suffering in the Primitive Christians, were under God the great means of advancing and propagating the Gospel. The indifferent Beholders could not question the Veracity and Certainty of that Faith, in the Profession of which they saw so much Proof and Conviction. By this means as Christianity was founded in the

Sufferings of our Lord *Jefus*, fo it gathered Strength by thofe of his Difciples, and hereby the blind Malice of the Devil ferv'd that Caufe it endeavour'd to root out. What Charm and Strength muft it give to the fame Chriftianity at this Day, to fee the undoubted Conviction of it in a noble Greatnefs of Mind, in a Distance from, and Contempt of worldly Things and a chearful Refignation to Providence in the moft trying Circumftances.

AN Example of this kind, tho' ufeful in thofe of a private Condition, yet is both more conspicuous and more moving in a Prince. When fuch a one can refift the fplendid Temptation of Regal Station and Authority, and can for the Peace of his Confcience, and the Honour of the Almighty, defcend from his Throne with the fame Chearfulnefs with which he mounted it; what can we conclude from thence, but that he is affur'd of fomething in Reverfion fuperior to any thing at prefent, and that the things of this World are in the Opinion of one who very well knows them *unequal to the Glory that fhall be revealed?*

THAT thefe were the Sentiments of King *Charles*, appears from every part of his Behaviour under his Afflictions. His Patience, a Virtue difficult to Nature and uncommon to Princes, fhone at that time with the greateft Luftre, and adorn'd that Faith, which he had all his Life ferioufly profefs'd and zealoufly defended.

defended. Our Enemies of the *Romish* Persuasion have thought the Cruelty and Disorders of that Time an indelible Scandal to the Reformation, and some no doubt it was; but if we set against the Extravagance of Impiety on the one side the Power of Religion on the other, we shall, upon a fair Computation, find that our Church gain'd more Credit by the Christian Courage and Perseverance of the Royal Martyr, and his many suffering Followers, than it lost by the Fury and Violence of the Rebels.

3. The Righteous are permitted to suffer for their own greater Improvement and Perfection.

THE Virtue of a religious Man is much exercis'd and improv'd by Afflictions; *Gold is try'd in the Fire, and acceptable Men in the Furnace of Adversity.* This Life is to the good Man the Station of Danger and Hardships, and it is much for his spiritual Interest that it is so, since such a Condition tends to wean him from the childish Affections of this World. He is suffered to groan under the Oppression of worse Men than himself; but his Virtue, like the Sun rescu'd from Clouds, shines the brighter for it. He is indebted to the unbounded Licence of others for the many Opportunities of improving in religious Perfection; he owes to Oppression his Meekness, to Affronts and Reproaches his Forbearance, and

to a constant Struggle with Sufferings his Conquest of the World.

It hath been generally usual to paint an illustrious Virtue in the Colours of Adversity, as tho' it either appear'd to the best Advantage, or really became more excellent in that Condition. We draw the Lines of the truly great Man, not from a long Course of well-manag'd Success, but from (the surer Indications of true Greatness) the Oppression of unjust or ungovern'd Power, from the Reproaches of licentious Tongues, from the Desertion of Friends or the Insolence of Enemies. We draw the Christian Hero in a mixture of Shade and Light, distress'd in his Fortune, and yet bearing the unequal Load of it with Submission and Chearfulness.

HEREUPON *Cicero* hath observ'd, that the Virtues of Adversity are more valuable and Praise-worthy than those more pompous ones of Prosperity, such as Generosity, Affability, Condescension, and the like. The Observation is grounded upon a very just Reason; for the former being practis'd in Silence and Secrecy, have nothing to support them but a true Greatness of Mind; but the latter, that is those of Prosperity, are practis'd with Eclat, and in the Face of the World; and have therefore great Support from publick Applause.

BUT there is little reason to compare the merit of these different Virtues in the Character of the Royal Martyr, since he was so eminent an Example of both. No Man ever kept up the Splendor of a great Fortune with more Magnificence, nor bore the Burden of a bad one with greater Decency ; and so much was he Master of himself and his Passions in each condition, as neither to abuse the Power in his own Hand, nor to dread it in his Enemies. What opportunities did his Afflictions give him (and he lost none of them) of exercising and improving those more difficult tho' more christian Virtues, of Submission, Resignation and Forgiveness? His excellent Book, the truest Portrait of a pious and christian Mind, and therefore the likest to *his*, what devout Raptures doth it contain? How little Concern doth he there express for his own outward Condition, how much for that Guilt which was the Occasion of it? What Submission doth he therein express to God the Director of his Sufferings, what Charity to those Men who were the Instruments of it ; how doth he *proceed from strength to strength*, how gradually doth the King grow into the Saint, and while his Body is on Earth, how *much is his Conversation in Heaven?*

4. *And lastly*, The Righteous are suffer'd to perish, to rectify our Notions of worldly Enjoyments.

THE Distresses of good Men are so far useful to others, as to teach them that a full possession of worldly Happiness, is not the proper Reward of Virtue, nor the Mark of God's Favour. How little Value should we set upon those Things which God's faithful Servants have wanted, and *his* Enemies and *their* Persecutors have enjoy'd in a much greater Proportion? Can we make unlimited Affluence and undisturb'd Ease the necessary Portion of good Men, when those, who have been most conspicuously so, have had the least share of them; lastly, can we believe that a just and wise God should scatter real Blessings with an undistinguishing Bounty, and make no more Provision for his Servants than his Enemies?

THE promiscuous Dispensation of worldly Things shews, that they are of little Account in the Judgment of the wise Disposer, and should have the like Value put upon them by our selves; whereas if they were the Instruments of true Happiness, or the proper Objects of our Affections, they would by a righteous Searcher of Hearts be distributed in proportion to the Merit of the Receivers. Let those who are dispos'd to repine at the Lot of neglected and oppress'd Innocence, remember the same Fate in our Redeemer and
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his faithful Followers; if they think their Station and good Name inferior to their Merit, let them consider that better Men than themselves, were not only neglected, but persecuted, and went *through Honour and Dishonour, thro' evil Report and good Report.*

BUT if the low Station of the first Christians be not so convincing, let them behold a great Prince holding forth the same Example of Sufferings and Submission under them. What Station could more reasonably promise an exemption from Distresses, what Character could better deserve it? Who could more certainly expect the Favour of the Almighty, and the Affections of Subjects, than one who had been so true to the Interests of both? But yet this Great, this Good King, to teach us the Uncertainty and little Value of humane Things, drank very deeply of the *bitter Cup*, and suffer'd every trying Circumstance, that Rage could inspire, and ungovern'd Power execute. Give me leave to mention one Circumstance taken notice of by the noble Historian, that he was brought to die at his own magnificent *Banqueting-House*, which had been built for the Reception of Ambassadors. What could be more trying to himself, or more affecting to all that observ'd it, than that the same Place should be the Witness of his Magnificence, and the Scene of his Execution; that he should taste the bitterest Moments of his
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Life where he had spent his brightest, and where he had done all the Honours of a King, there to suffer the Ignominy and Punishment of a Malefactor?

To conclude, the surprizing and unmerited Afflictions of good Men, are justified by the gracious Ends for which they are sent; they are improving to the Sufferers, and instructive to those that behold them, to themselves in the exercise of Christian Patience and Resignation, to others in an useful Example. *When God chastens whom he loves, and scourges every Son whom he receives,* when his most faithful Servants are sometimes as much distinguish'd by their Sufferings as by their Obedience, we should hence conclude that we *have here no abiding Place,* and that we must elsewhere seek for a better and more enduring Substance. These Appearances should not induce us to think uncharitably of the Sufferer, or unthankfully of Providence, but we should be assur'd that though the Reasons of them are not at first visible, yet they still are and will in the consequence appear just and equitable; *Clouds and Darknes are round about him, Righteousness and Judgment are the Habitation of his Seat.*

III. It remains in the third and last Place, to shew what is more especially to be *laid to Heart* in the sad Occasion of this Day; and that

that is the Guilt of the Rebels in murdering the Lord's Anointed.

THO' Divine Providence for good Reasons permits the Sufferings and Distresses of good Men, yet they nevertheless are not the more excusable, who are the Actors in them. *There is no Evil in the City that the Lord hath not done*, yet such his permission of that Evil doth not lessen its Guilt or its Punishment. Tho' *Nebuchadnezzar* was a *Rod in God's Hand* to chastise the *Jews*, and was in some sort an Executor and Instrument of the Divine Counsels; yet the Prophet observes, that he likewise in his turn, was to *drink of the Cup of God's Wrath*.

THERE must be a fullness of Sins, some signal contempt of Providence, and defection from Religion, when good Men fall under great Distresses; but how far short are all the civil Outrages upon Record, of that uncommon Wickedness which we are this Day deplo-
 ring? How daring the Impiety to murder their Sovereign in cold Blood, with all the grave and solemn Forms of Justice! What Aggravations are in this foul Action, considering either the Innocence of the Man, or the Station and Authority of the King! But yet, neither the Condemnation of Innocence, nor the Insult upon Sovereign Majesty, was so heinous as that false Pretence of Religion and Reformation, by which designing Men co-

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ver'd their Crimes. What could be more scandalous in Man's Sight, or more provoking in God's, than for them to miscall Disorders and Confusions God's Cause, and to sanctify the worst of Actions by the best of Names, with solemn Prayers to varnish over and disguise their bloody Intentions, and in the Execution of them, to presume upon the Assistance of *him who hath purer Eyes than to behold Iniquity?*

It is for this Guilt and the many Aggravations of it that we are now met to implore the Pardon of an offended God; that when he visits for Sin, he would not lay innocent Blood out to Charge. Most certainly it is fit, that while this *Day* finds a Place in our Kalendar, it should be distinguish'd by National Prayers and Humiliation, and that the religious Offices appointed for the Occasion should wipe off the lasting Stain that still sticks to it. Happy were it for us, if there were so much reason to forget and abolish this mournful Solemnity, as some, ignorant of the Virtues, or envious to the Praises of the Martyr, would suggest: But if some of the Maxims that produc'd that Sin, and the Punishment due to it be still in some degree visible; if whilst we in the Presence of God are deprecating the Divine Judgments, some by their avow'd Defence of the Crime, or their indecent Mockery at our Prayers, are bringing them

them down, then there is as much Reason for the Continuance of this Anniversary, as for its first Institution.

It seldom so happens, but that National Sins (and such is that of this Day) incur National Judgments, and in the providential Course of things bring about that Punishment which they deserve; and so much is this our Case, that few Misfortunes have happen'd to us in a publick Capacity for sixty Years, but by a just Deduction may be imputed to the Consequence of this Day's Wickedness. We have been ever since more or less uncertain and fluctuating, distracted with Disputes, infatuated with Credulity, alarm'd with real or groundless Apprehensions, and by Doubts or Unthankfulness to Providence, disturbing or forfeiting the publick Security. Something we have felt, much more we have fear'd, and it depends upon our speedy Reformation or Obstinacy, that God will hasten or suspend the remainder of his Judgments.

It is the Method of divine Providence to punish the *Sins of the Fathers upon the Children unto the third and fourth Generation*; and it is consistent with his Justice to deal so with those who without remorse justify the Conduct of their sinful Forefathers, or without any thought of Restitution enjoy the Fruits of their Crimes. The Inequality of our own Ways may probably lead us to

mistake and dislike those of the Almighty, and make us complain in the Language of the *Jews*, that the *Fathers have eaten four Grapes, and the Children's Teeth are set on Edge*. But if God should answer us, as he then did the complaining *Jews* in the Words of the Prophet, *the Soul that sinneth that shall die*, we are not so thoroughly innocent and unblameable as to be great Gainers by this other Rule of Proceeding. The universal Neglect and Contempt of the Interests of the Christian Faith, the open Avowance of Infidelity, the Forgetfulness of divine Providence in all our labour'd Schemes, make us, without the Entail of borrow'd Guilt from Ancestors, to *fill up the measures of our Iniquities*. It will not be unseasonable at this time, and before this great Audience, to observe, that a more thorough Reformation of Principle and Practice, as far as publick Wisdom can encourage it, will be the best Means and Pledge of publick Quiet: This will prevail beyond all our human Strength and Foresight, and, by the Blessing of Heaven, fight for us with more Success than Fleets and Armies.

LET us then in Deference to Authority, and a due Concern for the publick Welfare in deploring the Sins of the past Age, and reforming and removing those of this, believe that our Obedience to, and Favour with
God,

God, makes us the best and most useful Friends to both our religious and civil Establishment. Let us likewise, as this sad Occasion requires, in our private and spiritual Capacity usefully lay to Heart the unmerited Sufferings of this Great and Good King; and while we commemorate his many Distresses, profit by that Patience with which he bore them. Above all, let us make that Christian Use of the Misfortunes of the Royal Martyr, and God's other faithful Servants, as to follow contentedly the *Captain of our Salvation*, who was *made perfect through Suffering*.

FINIS.



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Nov 10th the November 1692.

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given to Dr. Manningham (Chap-
lain to this House) for the Sermon
by him Preached before this House
at St. Margaret Westminster, the Fifth
of November Instant; and that he be
desired to Print the same. And that
Sir William Heywood and Sir Charles
Renaigh do acquaint him therewith.

Paul Howell, Cl. Dom. Com.